Government control, and this has only too often led to lack of enterprise and a certain standardisation. Students also have regarded education as a means to a job, as something purely utilitarian$_3$ and this has resulted in cramming. There is much talk to-day of vocational training, but in a- sense Indian education has been far *too* "vocational." It has served a small professional class of would-be officials, lawyers, clerks and doctors. The disastrous "filtration" theory which had set forth the' ideal that by educating an elite, the new learning would gradually percolate to the masses, as drops of water from the Himalayas gradually form a mighty stream to irrigate the parched plains, has proved a failure.

To-day Gandhi and others are considering the problem of mass education. Many will be critical of the Wardha Scheme,[1] but the conception of an education which revolves round a chosen craft is admirable and the experts who have worked out the syllabus have produced something which is well worth study. The scheme will demand a large number of well-trained teachers if it is to be a success.

One of the deplorable weaknesses of Indian education has been the neglect of women. It is not true to say that women have taken a lowly place in Hindu society. Indian history tells of many noble women, some of them learned and some leaders of the people, but women fell on evil days in India. To-day their education still lags behind. The result is that the atmosphere of the home is penetrated with ideas quite other than those of the school. Women are often more conservative than men, and the lack of education has made this especially true in India. There is an alarming gap between the guiding ideas of Indian youth and their home circle. This is true all over the world, but perhaps it is more obvious in India than elsewhere. Young men who revolt from the old ways have to conform out of deference to their mothers or

[1] Cf. Syllabus published by the Zakir Hussain Committee.